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VNTO THE MOST HIGH AND MIGHTIE Prince, his Soueraigne Lord King IAMES. *A poore Subiect sendeth, A Souldiors Resolution*; humbly to waite vpon his Maiestie.

IN THIS LITTLE Booke the godly Vertues of our *Mighty King are specified, with discription* of our late Queene, (and still renowned) ELIZAS *Gouernement*: *The Pope and* Papists are in their colours set forth, their purposes laid open, and their hopes *dissolued, the happie peace of England is well described, and the long* continuance thereof humbly prayed for.

LONDON
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1603.

1006.1

TO THE MOST

High and Mighty Prince IAMES *by the grace of God, King of England,* Scotland, France and Ireland, de- *fender of the Faith, &c.*

MAY it pleaſe your Maieſtie when I conſider my owne vnworthines, I checke my ſelfe for my preſumption, in that I haue aduentured to write vnto a Prince of ſo great power and wiſedom, as is your kingly ſelfe: but when I do remember that your Highnes deſireth to be approued a good poore mans King: then in the hope of your gratious acceptance, I not repent the little labour that I haue beſtowed: in which the clearenes of my conſcience beares me vp, and makes me hope, that in my vpright courſe, I ſhall not in the leaſt ſort diſpleaſe the mightines of your great maieſtie. I haue

like a Soldier bent my selfe against your publike enemies, and the foes of Christ, in the iustice of which course my resolution hath resolued in life and death to doe your Highnes faithfull and obedient seruice: your poorest subiect, my renowned Soueraign, humbly entreateth that you would be pleased gratiously for to accept this his trifeling gift, and with your mercies eye to view the lines vnto your princelie selfe directed, and if they shall procure your content, your seruant then receiues the fulnes of his ioy, and gaines vnto him selfe his most desired recompence, with all submission he referreth himselfe, and this his worke to be censured by your Maiestie, vnto whome he wisheth Salomons *wisedome,* Dauids *heart, and* Ioshuas *courage, with al the best cõmended vertues which did attend on them: that Englands king may be a mirror to the world, and that the nations of the earth may wonder at the long continuance of your most happy and princely gouernment.*

Your Maiesties poorest
Subiect

ROBERT PRICKET

A SOVLDIERS Resolution.

MOst mightie Prince: the Angelicall graces wherewith your kingly spirit is indued the diuine excellencie of whose vertues worthinesse, your royal hand hath in heauenly lines vnto the worlde commended, as an apparant testimonie of your sound belief, arightly grounded vpon the corner stone Christ Iesus: by the grace of whose assistance your sacred Maiestie is made to be the worlds chiefe Christian king: so that in all the kingdomes of the earth, that doth homage to the name of Christ, there is not any Prince of so absolute a power, being arightly incorporated in the proper strength of his owne inheritance, that can cõpare with the greatnes of your Magnificence, nor is their any king vnder the heauens great Canopie, that standeth like your royall selfe, so clearly sequestred from the Romane Antichristian leprosie: the demonstration of which apparant truth doeth vndoubtedly prognosticate that God hath raisde your highnesse vp vnto the throne of royall dignitie, that

by the happines of your godly gouernment, you may encrease & beautifie the glorious kindgom of his blessed Son. And that your Maiestie like a most valiant, victorious, and triumphant captaine vnder the banner of the worlds Redeemer Christ, should with maiesticke power confront, and vnderneath your princely foote treade downe all oppositions, that by secret plots of diuelish treacherie, or publike force of hostile armes, dares but presume by their tirannicall aspiring menaces to threaten the ruine of the house of God. And as the Church in Englande hath for these last precedent foure and fortie yeares, beene ruled by a godly religious maiden Queene, renownde *Elizabeth* of famous memorie, vnto the glorie of whose vertuous gouernment, may with a Christian consideration be ascribed the long-agoe prophetical wonder seene in heauen: Of a woman cloathed with the Sunne, in whome the Church was figured, compassed about with the illustrate and shining beames of the Gospell of Iesus Christ. And vnderneath her feet the wauering and vnconstant Moone was put. For by her meanes from forth the Church was cast the vaine inconstant mutabilities of Romes inuented straunge traditions. And vppon her head a crowne of twelue starres stoode, which did foreshew, as was by her made manifest, that from the doctrine of the twelue Apostles should deriued be, the forme and order of her gouernment, the brightnesse of whose illuminating light shoulde with an vncontrolled power: from forth her kingdome driue, the loathsome darknesse

Reuel. cap. 12.

of

of that soules poysoning contagious smoke which flies from forth that hell-borne pit, the gulfe of Antichrist. And in despite of that great red Dragon, hauing seuen heades, and ten homes, & seuen crownes vpon his heades. By which is mentioned the diuel, the Pope, Spaine, Monkes, Friers, Iesuites and Seminaries, with the rabblement of that Antichristian power, burning with furie agaynst the Spouse of Christ, hauing made themselues red with the effusion of those streames of bloud, which their cruelties caused to gush forth fro n the innocent bodies of thousād martired Saints: yet maugre the force of al their hellish tyrannising rage, diuine *Eliza* during all the time of her most happy, blessed, peaceful, and victorious raigne, trauelled in the desire of her religious care to be a gratious mother, and a tender nurse vnto the children of the Church of God, and in the continuance of her now out dated, and yet dateless time: her subiects being fed with the Nectar and Ambrosia of a heauenly diet, by the ministry of that euer-enduring truth contained in the canonicall Scriptures of the olde and new testament: many thousandes were begoten vnto Christ and taught arightly how to ground their faith, vpō the al and onely sufficient sure foundation of their redeemers loue. That plain and simple people in her land could with diuine and godly wisedome maintaine the argument of their faithes beliefe, against the cunning coosening sophistry of a pernicious Popish Priest.

But now that our late mayden Queene, whose sancti-

sanctified soule vnto her God, brought forth so many Saints, hath left this earth to bee a Saint in heauen, whither should my eyes returne themselues with ioy, vnlesse to looke vpon your Maiestie. And in this thought my soule is rauished with a priuate meditation, my Countrey England hath stoode as a glorious Cittie built vppon a Mountaines toppe, whose beautie, wealth, strength, and gouernment, hath lifted vp it selfe with admiration to the world, the temple of the house of God was from mount *Sion* brought and placed in the midst of Englandes territories. And since this Island first conuerted was from Pagan Athisme, it neuer stoode so dignified by the true profession of a sound religion as now it did, by the instrumentall meanes of heauens *Elizabeth*: And when this glorious England seemed to feare if selfe being mourner-like wrapde vp in sable blackenesse, and timerous mindes speaking to themselues that their best dayes were past, and dangerous times were neare at hand, the sillie Lambes that feared the tyrannie of the Romane Woolfe, wept in their thoughts, and did this question aske: Where shall we sing our songs of Sion now: The Woolfes they met in flockes togither, hoping that their long wishde for time was come, when they againe should glut themselues with bloud, the rich did feare to loose their wealth, the poor did feare to loose their liues, the vilder sort did hope to liue vp on their countries spoile. And when this cloude of danger had brought it selfe euen vnto the strength of his suppolde combustion, then as a vapor into

ayre

VVere the gouernment of Rome now as then it was when England was conuerted there should be no Pope as now there is, nor Masse, nor Purgatorie, nor approbation, to any of their erronious constitutions, Etheldernus brought with him none of their now blasphemous doctrine Ioseph of Aramatheus before him was a stranger thereunto.

ayre diſſolued were all the meateors that did ſeeme prodegious for the liuing miſtres of our happines, did in her life time bequeath her crowne to him whoſe right it was, and when her ſoule was vnto heauen aſcended, forth with heauens God, into the mouth of Englandes nobles put, the name of him who by their Queene was named to be their ſoueraigne, and they togither with vnited loue, did vnto Englands commons ſtraight praclaim that great King *Iames* was made their lawful king, Then Englande did vnto her ſelfe retaine, the vigor of her former ſtrength, and the beautie of her glorie was preſently ſequeſtred from all occaſions that might diminiſh, extinguiſh or in the leaſt ſorte eclipſe the Sunne-ſhine of her precedent dignitie, neuer was a land to God more bounde then England is for this aboundant mercie, who hath vnto vs rayſde a King, not onely heyre vnto *Elizaes* Crowne, but alſo an inheritor of all thoſe gracious vertues wherwith her righteous ſoule is crowned. And now my ſoueraigne Lord from ſaint *Eliſa* to your godly ſelfe diſcended is her kingdoms gouernment, and all the Saints on earth, within the limits of your large and ſpacious confines, doe humbly wayte vpon the aſſurance of your bleſſed hope. And for your royall hand hath manifeſted that your princely heart obeyeth the precepts of heauens written worde: what ſhould I ſay, but certainly reſolue your royall ſelfe, deſcending from a race of Kings, and from that mightie King, whoſe euerconquering arme, at firſt did breake the heade of Romes vſurpde

Our late Qu. did in the time of herſickneſſe bequeath her crown vnto our now king, affirming it (as in in deed it is) his proper right.

authoritie, that now the mightie God of heauen, whose wrath hath alwayes threatned the destruction of that Babilonian Whoore, hath rayſed vp your regall Maieſtie to breake the necke and backe of that ſoule deuouring beaſt: ſo as the Dragon, and his Angels ſhall no longer rule in Chriſtendome, nor ſhall the nations of the earth continue to be deceiued with the infectious Locuſts of their lyes and hereſies, but his kingdome ſhall bee razed to the earth, and the worlde ſhall wonder at his deſtructions, ouerthrow (ſure I am) this truth muſt come to paſſe before the ſecond comming of the king Chriſt Ieſus, ſince whoſe being vpon the earth, vntill this preſent time, there neuer was a true beleeuing king (remooued from the Popes authoritie, and yeelding to the gouernment of Chriſt) that was of ſo abſolute a power, to bring to paſſe the propheciesagainſt the Citie of Rome, as is your maieſtie vndoubtedly, my ſoueraigne Lord, this relying age is leaning to the latter ende of time, and all the ſignes forerunniug the day of iudgement, haue put themſelues into a perfect view, the reuolution of the heauens, being ſo ſhaken as that the planets are remoued from their wonted ſtations, one hauing ſtept into an others place, and this maſsy globe of earth, hath oft with fearefull earthquakes trembled, the ſeuenth and laſt Angell in the Reuelation ſpecified, hath (as it well was calculated by a reuerend and learned miniſter in your Scotlands kingdome) beene ſounding the laſt generall ſummons for this alreadie fiftie fiue yeares paſt: and time it ſelfe hath

Reuel. cap, 12. ver 8. 9.

Reue, 11. ver 9

hath almost brought his course vnto a whole vnited period, whereby is threatned more then ordinarie change. And at this present your kingly selfe, hauing as it were by miracle been vntil this time preserued, and now being created Gods great Lieutenant vpon earth, and the onely warriour and chiefe Champion for his Iesus Christ, why should not euery Christian souldier then resolue that your magnanimious spirit, and glorious race from you proceeding, shall be the guard vnto the Church of God, & bring confusion vpon all her enemies. For as from the roote of righteous Iesse did proceede the liniall race whence Christ himselfe descended: so vnto me it seemeth that heauens eternall King in his secrete wisdome, knowing the worlde is measured with a little length, hath rayse you vppe (most mightie Prince) that from your righteous selfe might spring a glorious ranke of godly and religious Kinges, and Queenes, that might vnto the Nations of the earth, maintaine the glorie of his heauenly name, vntill himselfe shall in the Cloudes appeare, and summon all the world vnto a generall iudgement.

Worlds peereleſſe Prince, and my renowned Soueraigne, the consideration of these things before discribed, haue compasde me within a heauen of ioy. And though I am the vnwoorthiest of manie thousandes that in your Englande liues, and farre vnfitte to vndertake this waightie businesse, hauing beene alwayes trayned vp in the exercise of Armes, yet for I know there is nothing

dignifieth a Souldiers sword so much, as well to vnderstand the iustice of the cause for which hee fights, I haue in the hope of your Maiesties acceptance, aduentured to make this little worke, the armour of a Christian Souldiers Resolution, and doe resolue for God, and for his truth, in life and death, to vow my selfe a faithfull seruant to you my soueraigne Lord: the earths most godly and chiefe Christian king. And so much the more haue I tasked my weake and shallow vnderstanding muse, to this performance, because I must confesse vnto your Maiestie; that in a zealous loues affection to your highnesse, I haue before this time aduentured to let a little Pamphlet, passe vnto a publike view, which hath drawne vnto it selfe, a partial iudgement from some opinions, as I thinke, not worthy any great respect, for by the idlenes of their inuectiue wordes, they seeme to proue, that I deserued blame, because I dealt so roundly with the sea of Rome, which vaine imagination found some shewe of cause to ground it self vpon, the present times incertaintie, seeming as if they desired to make a doubt, whether Religion should stand in that same forme, which now it doth or whither it should be brought vnto a more neare affinitie with *Gehenna*, the Antichristian church of Rome. When this I heard, I could not choose, my soueraign Lord, but secõd that my foregoing work, with this my named Resolution: For when I with my self considered how Rome was figured by your owne discription, and sawe with what feruencie of spirit

A booke intitu led, A Souldiers wish vnto his Soueraigne Lord King *Iames*.

The Papists de sire to make a doubt of the certaine continuance of our religion in the forme which now it doth.

ſpirite your diuine and ſanctified heart did oppoſe it ſelfe againſt that worldes diſceiuing, irreligious, pernicious, blaſphemous monſtrous Pope; I could not but in my ſoule reſolue with a Souldiers Reſolution, to follow your kingly Maieſtie in your vertues ſteppes, and not to ſuffer a little Monkiſh Mowle hill heape of tongues, that rides vpon the ſkirt of Peeuiſh Popery, to derogate from your kingly name, the glory due vnto the honour of your faithes profeſſion, nor ſuffer that the godlie people in your land (whoſe heartes prepareth, as befitteth loyall, faithfull and obedient Subiectes, to bid your Highnes welcome to your Kingdomes Crowne) that the ioy which they conceiue in the excellencie of your great Maieſtie ſhould be eclipſed by the inſtigation of any ſecret Papiſticall obiected doubt, what ſhould let my reſolution to ſpeake plainely to my King, whoſe Highnes knoweth what drudges are ſent from *Rome*, and therefore will not take Phiſicke for his ſoule from their impoyſoned proiected potions. The Chronicles with innumerable Tragike ſcenes, haue made diſcription of the Roman regement, ſhewing to the world, that not any king nor Queene, nor Prince in Chriſtendome, that euer did diſpleaſe that proud vſurping Biſhop, ſince he rulde alone, and gainde vnto himſelfe, the name of *Papa*; but they were all of them eyther poyſoned, murdered, or otherwiſe betrayed, or their lands inuaded, or their Subiects moued to rebellion, or many times nearly brought in danger of thoſe euils, eyther by Monkes, Fryers,

The doctrine of Rome and Spaine poyſoneth both body and ſoule, but helpeth neyther.

Boniface 3. by the leaue of Phocas the fooliſh Emperour, did firſt write himſelfe papa, and then preſently begā the ruine of the Church, the full effect whereof was concluded by Adrian 3. ſince which time as faith planina in

the life of popes, there was neuer any Emperour of might, nor pope of any vertue.

Iesuites, Seminaries, or some other villanous minded slaues, sent from the Popes diuelishnes (but misnamed Holines, to put in execution those three damned purposes, *Bohemia*, *Lombardy*, *Germany*, *France*, & bleeding *Belgia* haue bought their to true experience, with a deare and bloudy prise. And though that *Spaine* be *Romes* chiefe Champion, yet king *Philips* eldest sonne, euen in his Fathers sight, must bleed to death, when he displeasde the Pope: England hath had a hard experience of his Tyranny, and in the dayes of Queene *Elizabeth*, the multiplisity of trayterous plottes laide against her life, all wrought by *Romes* confederates, were to long to specifie: and for your Scotlandes Kingdome, (Mighty Soueraigne) neyther your royall person, nor your publike state, haue stoode exempt from their most vilde attemptes: and assuredly (my Soueraigne Lorde, no other then such like strategems are to be expected from their hands who by their oathes haue sworne and vowed allegiance to the Sea of *Rome*; yet among them, but not of them, is there some, that giues themselues vnto the vse of ceremoniall customes, first brought in by *Rome* and yet no doubt they see the hellish euils that springes from thence: but what they do, is done for fashion, & for custom sake, and peraduenture with some religious obseruation, yet in their heartes I verily belieue they hate the proudnes of the Popes supremacie, and grieues to see the Villanies wrought by his Workemanshippe, and such as these I thinke are nothing

Some seeme as if they were papistes, but indeede are not.

dange

dangerous, for I haue obserued in them a due obedience to your Englandes lawes: but for the former sort, your Maiestie knoweth, the daunger of their euill effects, for be they but once reconciled to the Pope, so as they dare not like louing and obedient Subiectes, take their oath to your supremacie; it cannot be but their intentions must be dangerous, they cannot in their harts endure to be your subiects, but as they lately were her Maiesties, in cõtinuall hope of change, nor doe I wonder at their minds in this, for their subiection hath vowed it self an other way, and vpon the pain of deadly sin, their consciences are tied vnto the lawes of Antichrist, & they are taught by the doctrine of *Rome*, & *Romane* dispensations, to suppose, that vnto you belongeth no obedience; then vnto them I am sure there belonges no trust: And for the schollers, that the scholes of *Rome* & *Spaine* brings vp, your kingly self and al your kingdoms, haue by an often taught experience learnd the true vnderstãding of their traiterous documents: Iesuites, Seminaries, and Popish Priests, I do resolue, will neuer be thought to loue your Maiestie, nor cã they at any time deceiue your Highnes, when they are at no time trusted, & surely no trust to them belongeth, that are the empoysoned branches, sprong from the venomous heade of earthes corruption. And because I would not haue the Papists thinke, I speake by gesse, but want authority whereon to ground my selfe, I haue to that end set downe some of the dangerous decrees made by the lawes of their misbeleeuing church,

VVhat maner of subiectes, papists were vn. to the Queen, & now what hope there is of them.

The Schooles of Rome and Spaine, are the nurseries of treason.

for the Pope to establish his diuelish authority hath thus decreed.

Dist 40. etsi papa, 9. q. 6. ea cur. &c. First, that no man may iudge the Pope, nor giue sentence about his iudgement, for he is to iudge al men vpon earth.

30. q. 1 Cap. 2 That the sea of *Rome*, giueth strength & might vnto all lawes, but it is subiect to none.

In 6. lib. 2. de sen. 3 That hee hath authority to breake all oathes, bondes, and obligations made betwixt any man of high or low degree.

26. q. cap. Quouenc. 4 That he hath power to interprete, declare and lay forth the holy scriptures, according to his own will, and to suffer no man to expound it contrary to his owne pleasure.

In. 6. lib. de sent. Apostelatus in verb continetur. 5 That he is a God vpon earth, ouer all heauenly, earthly, ghostly and worldly, and no man may say vnto him, what doest thou.

In 6. lib. 2. de sen. King Herold exiled Robert Archbishop of Canter. Ro. pat him to Willi D. of Norm. Pope Alexander to be reuenged of King Herold, sent vnto duke W. a banner to go and conquete England, and cleane remissiō of sins both *a pena & a culpa*, to all that would follow the banner, & by this meanes was England the last time conquered. 6 That he hath authority to dissolue subiectes from their obedience to their Lordes and Princes, and that he hath power to depose kings.

7 That he may giue cleane remission vnto whom he will, both *a pena*, *& a culpa*, & he whom he forgiueth must needs be the child of saluation: for he hath absolute power to bind & to loose vpon earth, and saith he, the holy Church hath so determined and the force thereof (as saith his lying blasphemy) is greater then the canonicall scriptures.

From the authority of these lawes doth this effect proceed, that so soone as any Prince displeaseth *Rome*, he is presently by the pope cursed, excōmuni-

cated,

cated & proclaimed no right inheritor, & that it is not lawfull for to hold of him, his ſubiects are abſolued frō their true alegiãce & bleſſings, with clean remiſſiō of ſins ſent to all thoſe that wil inuade, ſpoile, or conquer the land of any kingdom or Prince, with whom the Pope ſhall be diſpleaſed. And the beter to effect theſe his often pterformed deeds of charitie, he ſendeth his leaden Bulles, vnto whome hee liſteth, thereby giuing authoritie vnto ſubiects, to reſiſt their kings; and luſtely to take vp armes againſt them, when by the Pope they ſhall be commaunded. Their oathes for their allegiance are diſpenſed with, ſo as although a ſubiect betray, murder, or by any meanes kill his lawfull Prince, and Gods annoynted king, yet ſhall not their accounted very honeſt executioner, bee adiudged a traytor, but rather a holy man, for that hee hath done, it on the Popes behalfe, and in that reſpect, his acte ſhall bee regiſtred for a heauen purchaſing meritorious deede, and after the death of ſuch a one, there ſhall be diuers miſnamed holy, but vnhallowed Maſſes, ſung by a company of blacke, white, gray, and pibal aſſes, for the redeeming of his ſoule, out of their fooles inuented purgatory. And although this monſtrous euil be againſt al laws of God, and godly men, yet doth the braſē, impudēt, & ſhameles pope, with al the multitude of his maſſe-monging ſhauelings, ſtriue to maintain the lawfulnes therof, againſt the writē word of the eternal law of God: affirming that on earth, al power is giuen vnto him, & that his ſeat is eſtabliſhed by general counſels (which as he

Perpetual maſſes apointed to be ſūg in Swinſted Abbey for the Monk which poyſoned king Iohn. So is it now in Rome for him which ſlew the Prince of Orringe. & for the Frier which kild the French King.

De electio et Significatio. Panormitanus saith that councels may erre, as they haue done inter raptorem et raptã Hierom, 39. q. 2. tria. doth affirme as much and August. de bap. lib. 2. ch 3. contra Donatistas.

* Dist. 19. §1. Ro. et enim vero et nulli facit cap. 5. omnes.

sayth cannot erre :) And therefore what the Pope decreeth, must stand of force against all authorities, for saith his law,* What the Sea of Rome doth decree, must needes be allowed: And what she reproueth, must be of no strength: For so must the decrees of the Sea of Rome be accepted, as if they were spoken by the godly mouth of *Peter* himselfe. And the more to approue his presumptuous blasphemy, the Pope hath prouided that himselfe may be a villaine, both to God and men; and yet himselfe not to be found falt with. For, sayth his law, *Distinction* the 40. Who doubteth but the Pope is holy, the which is exalted vnto so great a dignity, in whome though good workes of his owne merits bee wanting, yet were those good works sufficient, which were done by his predecessors. And therefore hath his lawe, in the place before recited, thus decreed, that though the Pope sinne neuer so grieuously, and draw with him to hell, by his example, thousandes innumerable: yet let no man be so hardy to rebuke him: For he is head ouer al, and none ouer him. And by this vsurped authoritie, is that 7. headed beast, approued the very open and reuealed Antichrist, of our time, who by the trecherous and diuelish authoritie of his Antichristian lawe, hath giuen vnto hsmselfe a power, to set vp and at his pleasure to cast downe kings, and with his fowle vngodly hel-path treading feete, to set the Crowne vpon an Emperors head, and vpon an Emperours necke to tread, when he displeaseth him: And vnto such a base subiection hath he brought the mighty Princes of the earth, as

Pope. Celestinus. 4 crowned the Emperour Henricus 6. with his feete.

that

that they thinke it no ſmall honour, to kiſſe the ſtinking feete of that inhumane monſter. *This is the rich and wealthie whore, bedeckt with Iewels and ornaments of gold: Whoſe Scarlet robes*, are dyed in Chriſtians bloud: *Whoſe variable garments*, betokens diuers liueries of religious orders: *Holding in her hand, a cup full of abhominations:* the Popes decrees, Bulles, diſpenſations, ſuſpenſations, and curſings: *And the beaſt ſhe ſitteth vpon*, is the papall ſea of Rome: *And with this whore the nations of the earth haue committed filthineſſe.*

A true deſcription of Rome, as is declared in the Reuela. ch. 17.

But now ſith that the the light from darkenes is diſtinguiſhed by the glorious miniſtrie of ſaluations Goſpell, and that Romes Idolatrous whoredome, is made knowne vnto the world. Oh that any Prince ſhould deſire to contaminate his ſoule with her vncleanneſſe, or endure to reſt himſelfe in the ſerpentike boſome of ſuch daungerous wickednes. But Rome thy pacht vp Iron legs are broken, and like a haulting cripple, thou ſtandeſt reeling in thy weakned ſtrength: Thy nakedneſſe is made a publicke ſcorne, and but a verie few (to what had wont to be) are left to ſtand on thy pernicious part: Thou maiſt perceiue how God doth by degrees raſe downe the kingdome of thy Sathans Sinagogue. I wil not labor to aduertiſe thee, Fury, wrath, and indignatiõ is thy portion, thou art throwne out vnto a fierce & ſtrong deſtruction. And in thy day, till which it is not long, thou ſhalt not finde any meanes for to preuent the fearefull ſtroke of thy all confounding iudgement, vnto which I leaue thee: bee thou an heire

vnto thy prepared inheritance.

This truth discribed, I know my Lord and king, is rightly knowne vnto your Maiestie, your selfe haue drawne the portrature, of Romes Antichristian beast, and layd him open in his full discription: And in your Scotlands kingdome, all the time of your most blessed gouernment, hauing once growne past the yeares of your minoritie: your highnesse, did religiously maintaine a reuerent, learned, wise, and godly ministrie, whose labour was to cast Romes Kingdome downe, and in true forme, for to erect and gouerne the house of God, and Church of Iesus Christ. And should I bee so vilde to thinke, that now your Maiestie would let a Tyrant loose, or lend an eare to helles inchaunting charmes, or please to loue, or in weighty cause, to trust the daungerous Imps, by oath ingraste into the Romaine stocke, whose heartes hath vowed alleageance to the Sea of Rome, by whose vilde lawes, a seeming iust authoritie is giuen, to execute the deedes of villainie, and vnder pretext whereof, so many haue beene made approued villaynes, thrusting themselues into the speedy execution of bloudy trecherous strange inhumane stratagems, accounting as if in them they had performed honest & Christiã-like meritorious deedes: Or that your Maiestie would suffer a popish tolleration, to bring forth thornes, whose poyntes will turne themselues against your life, and striue to worke your kingdomes ouerthrow. No, no, my soueraigne, my Resolution shall in life and

The Authors Resolution doth in this place resolue vponsufficient reason that the King hath no affection vnto papists.

and death, reſolue that your Kingly Maieſtie, hath not a thought, that bendes it ſelfe to ſuch little purpoſes: Your highneſſe hath already ioynd vnto your Maieſtie, a company of honourable, valiant, graue, prudent, wiſe, godly, and religious Councellers: whoſe foreſeeing prouidence, in the time of our late Queene, and euer renowned *Elizabeth*, did at all times worthily preuent the euill effecting policies of Rome.

And when of late the houſe of *Dagon*, was in it ſelfe diuided: Secular Prieſtes and Ieſuites, beeing each to other, in apparent oppoſition, the Prieſtes by printed Pamphlets, proued that the Ieſuites were the Arch Traytours of the worlde: and that by them were complotted all the treaſons, againſt the Maieſtie of our late Queene: The Prieſtes thinking by this their accuſation, to gayne vnto themſelues a fauourable opinion, and by that meanes, in time to win the minds of men vnto their loue: then preſentlie the wiſedom of our Queene, with thoſe your now honoured Councellors, perceiuing both ſortes to bee no leſſe, then dangerous Traytours to the publike ſtate: did forthwith requite their cunning, with proclaymed baniſhment, annexing thereunto the penalty of death to bee inflicted vpon all thoſe that by their wilfull ſtaying, ſhould exceede the time limitted in the Proclamation.

The Church of Rome is in it ſelfe diuided, ſecular prieſts and ieſuits being at a deſperate variance.

The reaſō why the prieſts did accuſe the Ieſuites and what their labor did vnto them procure.

And ſhould I thinke your Maieſtie would not now commaund the performance of the ſelfe-ſame

courſe, againſt thoſe, who by their continuall practiſes, haue alwayes ſought the vtter ruing of the houſe of God, the murdering of Gods annointed, and the ſubuerſion of all your kingdomes: In this for to reſolue the doubts of men too timerous, thus much aſſuredly, my Reſolution knowes, that the obſeruatiõ your kingly ſelf haue made of Romes performed trecherous tyranous and tragicke maſſikers, will giue warning to your Maieſtie, with prudent wiſedome, to preuent their miſchiefes, and were they not altogether in their vaine expectatiõs, meerly reaſonleſſe: I wonder what ſhewe of hope, could giue occaſion to ſuſpect that nowe the reine of iuſtice, which did gouerne them, ſhould bee let ſlip, and they turnd looſe vnto a daungerous liberty, when in the time of our late Queene, the ſmoath coynd name of indifferent tolleration, was alwayes counted in it ſelfe to hold a threatned deſolation to the publik ſtate. And frõ time to time the Lords and Peeres of England aſſembled in high court of Parliament, did with one conſent ioyne with our Soueraigne, to enact thoſe lawes and Statutes, which alwayes did ſuppreſſe the leaſt raiſde vppe ſhewe of an Antichriſtian head: And when they were thus confronted by a Mayden Queene, and ſuch courſe taken during the happy time of a womans gouernment, vpon whoſe Sexe a ſmal perſwation is ſayd to worke with an accounted greateſt force, and yet in all thoſe times they could neuer bring to paſſe the effecting of the leaſte materiall ſub-

The name of iudifferent tolleration could not be endured in the dayes of Qu. Elizabeth.

substance vpon the gound, whereof their weakest hopes were flattered, and yet now a swarme of droanes, which desires to liue vpon the spoile of the labouring bees sweete hiue, flyes busling vp and downe, and sends a whispering noise vnto the eares of men, and tels that now they hope the time of their deliuerance draweth neere, and that forsooth they shall be smilde vpon with gracious fauour, and their long (as they say) continued hard restraint shal now be pitied, and that their (supposed holy) but vnhallowed patcht together seamerent sacraments, shall be quietly amongst themselues administred: for either an alteration (which desires freely to feed vpon the foode of blaspemie, and fat it selfe with this landes confusion) or a tolleration secretly bending it selfe to such like purposes, shall now, say they, assuredly be accomplished.

The papists in the time of our late Qu. were alwayes ouerthrowne in the least occation of their hope.

The hope of the papists, & the effects ther of.

But as the mightie God of heauen doth in derision laugh their hopes to scorne, so doth the great King *Iames*, Englands God on earth, in the priuacie of his meditation smile, to see a rablement, of trayterous mindes and soule deuouring murtherers, expect to reape kinde fauours from his kingly hande, but so fare they all, as did *Agag*, at the handes of *Samuel*, who came smyling forth in the expectation of his supposed libertie.

The God of heauen & our godly king on earth, doe despise the secret imaginations of the Papists. 1. Sam chap. 15. ver. 32. 33.

So shall it bee vnto them all, my Souerayigne Lorde, for my Christian Resolution telles my soule, that your Highnes is in the zeale of

your faithfull thoughts resolued, neuer in the least sort to leane vnto their vilde profession. And against the aduersaries of God and of his Christ, the sword of iustice, cannot take too strict a course that valiant *Iosbua* the first, & worthiest Worthy, stood alwayes cleared from a tyrants name, although his powerfull arme did euer execute a strong austere seuerity vpon the heads & harts of them, that were the foes to God and to his truth, the sword of *Iosbua* in a glorious battell offered vp a pleasing sacrifice vnto the eye of heauen, the sight whereof so pleasd the heauens Creator, that he gaue power vnto *Iosbuas* tonge, that by his word he did command the Sunne against the nature of her fiery swifteſt course to stand and giue him light, till he had slaine his enemies, fiue mighty kings he trāpled vnder foot, & was loath to leaue the smaleſt remnant of their seed.

The sword of iustice cannot take to strike a course against the enemies of God.

Your Maiestie may still bee mercifull, as late our Queene *Eliza* was, and for your labour reape her recompence from those your enemies, vnto whome your mercy chiefly doth extend it selfe: Her Maiestie was by the Papistes in printed bookes accounted farre more tyrannous, then was *Diocleſian*, or that murthering *Nero*: *Parsons* and *Sanders* in their trayterous libels, did liberally affirme so much: And I know a Papist, yet aliue in England, that did verifie vnto my face, that Queen *Mary* was farre more mercifull vnto the Protestants, during her raigne, then was *Elizabeth* vnto the Catholikes, what thanks your gratious lenity

Parsons and Sanders, on the behalfe of the Papists haue in their printed books affirmed that our late Queen was a cruell tyrant, & they affirm that Q Mary was more merciful to the protestants, then E. vnto their named Catholikes.

shall

shall reape from such like minded men. Your Maiestie can with best commended wisedom iudge: how they affect the right of your succession, their *Dolmans* Booke doth plainly specifie, in which with cunning shews, strange derived pedegrees, & vprearde mountaine-lyes, they haue intituled the *Infant of Spaine* to your inheritance, and strived with a diuels inuented policie to dispossesse your Maiestie of your lawfull right; this course they tooke before you were their king, and since that time, as by a truth which my selfe reuealed vnto the Lords of your most Honourable Priuie Councell, it seemeth that your Englands Papists haue amongst themselues aduentured to calculate the number of your dayes on earth, if your Highnes shall deny to graunt one of the two before described dangerous extreams, which are either alteration or tolleration in religion: so as what loyalty is to be expected frō their hands, more then by constraint, your Maiesty may directlie iudge. And therefore because I know the remnant of these *Roman Moabites*, will be the cōtinuall sowers of seditious seed, and dangerous disturbers of your Englands publike weale, I could be contēt to wish for Gods glory, my countries good, the safty of your royall selfe, and security of all your princely progeny: that the whole packe of Papists were sent vnto their Holy father the Pope, that they euen in his Citty *Rome* might stand together vnder the safe protection of the Popes abhominable blessing, meane while during their stay, if so they dare but once beginne to stirre, I doubt.

The Papistes haue intituled the Infant of Spaine vnto the crowne of England.

The secret intention of the Papistes is meerely trecherous both vnto the king and publike state.

not, but al the argumentes wherewith they finely vse to plead, will bring themselues to bee deuided *into fiue seuerall partes*, which deuision will in England worke *Romes* dissolution, and in time I hope the gates of *Rome* will all bee ramparde vp, so as we shall no more be troubled with his straggling runnagates, but that the Pope shall bee enforced to liue within himselfe, and onely take the profite that his town allowes, *his contributary whores* can pay him 30. thousand pounds a yeare, and no doubt he hath many other such like honest helpes. Assuredly, the times will shortly come, when all the true religious kinges in Christendome will ioyne together, and fire his sinke of sin about *his eares*.

And thus my soueraigne Lord with further ioyfull hope, then is as yet reuealde by mee: vnto the vnstaynde beauty of your princely Maiestie, my resolution humbly bringes it selfe, and though perhaps the Diuell will shortly roare, and send abroad his instrumentes to holde his kingdome vppe.

Yet most puisant and valuorous minded Prince, I know your kingly heart being induced, as it is, with true prowes, and perfect fortitude, can not endure the operation of timerous effectes, but your kingly wisedome will prudently preuent all the occasions, whence those monsters are begotten: stand fast therefore & God frō heauen wil giue vnto your maiestie a powerfull & vncontrouled stregth. And by the best cōmended ordinary meanes, the better to protect your safety, I make no doubt, but your highnes shalbe continually attended with honorable

norable, valiant, wiſe, & faithfull gentlemen, whoſe loyall harts will carefully defend the ſafety of your royal perſon: & ſure I am, the ſubiects of your kingdom generally, vnles ſome few ſcattered cõpanies of *Romã* ſtraglers, do in their ſoules reioice that God hath rayſde your royall vertuous ſelfe to bee their righteous king: millions of thouſands in your England liues, whoſe ſpirites by the inſtinct of nature giues themſelues to loue the lawfull exerciſe of Armes, & they with ioyfull willingnes, will waite vpon the ſummons of their kinges commaund, and ſpend their liues, their lands, their goods in the performance of faithfull and obedient ſeruice: your England hath for theſe many yeares obſerued the maner of your neighbor bordering kingdoms gouernment: & with what prudẽt wiſedom your maieſty did protect the ſafety of your land, the continued true report of your renowned vertues fed your Englands people with delightfull ioy, and to their hearts it did a comfort giue, when as they thought vpon that bleſſed hope, which built it ſelfe vpon the well known right of your ſucceſſion, & though in chriſtian policie. A publike note was taken from the vulgar view, yet all the world may witnes that our late Queene renownde *Elizabeth*, did with her Lordes and honoured Councellers long ago decree to yeeld vnto your Maieſtie, the proper right of your inheritance, and that the people of your kingdom did expect no leſſe, was certainely approued by that ioyful & general applauſe, whichal your Englands ſubiects gaue, when as they heard king

All well affected people do reioyce in the eſtabliſhing of our now renowned king:

Iames proclaimde to be their Soueraigne.

And now (most mightie Prince) sith that in despite of Rome, the God of heauen hath establisshed your name on earth, and made you greater then euer yet was any Christian king, and hath in peace confirmed the regall seate of your imperiall throne, I make no doubt but your Maiestie, with a Christian constancie, and religious care, will confirme the strength thereof, by the inuisible force of a prudent, wise & godly gouernment, which doth vnto two speciall poynts direct it selfe, which is vnto the well ordering of diuine and humane things, wherein the obedience vnto God belonging, doth challenge to it selfe a title Capital, the celestiall dignitie whereof, is first before all other things in the chiefest place to be preferred.

The well ordering of diuine things is chiefely to be respected in a kingdomes gouernment.

Diuine regiment doeth therefore take vnto it selfe the matter of Religion onely, and the ordinãces to be vsed in the church; which in the time of the Law, were commanded by God himselfe vnto his seruant *Moses*, and hee by the appointment of God, committed the principall charge thereof vnto *Aaron*, and his sonnes, and the tribe of *Leui*: but now in the time of the Gospell, they were taught and commaunded by *Iesus Christ* himselfe, and by him left vnto his *Apostles*; and from them the principall charge thereof is committed vnto the *Bishops* and *Pastors* of the Church.

Aaron though he were the high Priest vnto God, yet

And as in the time of the Law, *Aaron* though he were the *high Priest* vnto God, and had chiefe authoritie in diuine things, yet was not he the king,

Prince, or supreme Magistrate ouer the people of God, but that supremacie of kingly honour, was giuen vnto *Moses*, who was vnto *Aaron* in the stead of God, and therefore next vnder God. *Aaron* and his sonnes were accounted subiects vnto *Moses*. So in the time of the Gospell, though *Bishops* and *Pastors* haue the chiefe authoritie to deale with the administration of diuine and holy things, yet they, nor any of them are the kings, princes, or supreme Magistrates ouer the people of God, and Church of *Iesus Christ*. But that supremacie of kingly honour is giuen vnto Kings, and Princes in their seuarall kingdomes, who are vnto *Bishops* and *Pastors* in the stead of God. And therefore all *Bishops* and *Pastors*, are to be accounted subiects vnto their seuerall Kings and Princes.

was he subiect vnto Moses vnto whom was reserued the supremacy of kingly honour: or he was vnto Aaron in the stead of God. Exod. 4. ver. 6.

And as *Moses* in the diuine ordinances concerning the law of God, did commaund nothing vnto *Aaron*, and the tribe of *Leui*; but that he had expressly receyued from the mouth of God. So Kings and Princes in the diuine ordinance of the Gospel of *Iesus Christ*, are not to commaund vnto their *Bishops* and *Pastors*, any other thing then can bee expressely warranted by the doctrine of *Christ himselfe, or his Apostles*.

Kings & princes in cause diuine, should not command vnto their subiects thinges contrary vnto the word of God.

Lastly, as in the time of the Law, the Kings and Princes of Israel, and their Priests, and Leuits, did bring on them and their posterity, the eternall curse of God, when they fled from the obedience of the Law, written by *Moses* in the old testament of God. Euen so in the time of Gospel, shall Kings & Princes

Disobedience vnto the word of God bringeth confusion vpon prince and people.

with their *Bishops* & *Pastors* bring vpō themselues & their posteritie the eternall curse of God, when they shall flie from the obedience of the Gospel written by the Apostles and Euangelists, and left vnto vs in the new Testament of Iesus Christ, in which is contained the freedome, libertie, and iustification of our best esteemed, and most blessed peace. And from the obedience therevnto, hath proceeded the long continuance of Englands peacefull quietnes: and by the meanes thereof (most mightie soueraigne) your royall person, and your Scotlands kingdome (from euery threatned danger) haue vntill this time most safely beene preserued. And for from hence must spring the firme continuance of your royall state, and kingdomes blessednesse, your righteous soule, no doubt, will most desire that things diuine be chiefly lookde vnto. And because there neuer was a church so rightly ordered, but that some errors were therein remaining, the reformation whereof did belong vnto the kings, vnto whose charge the gouernment thereof in their seuerall kingdoms was principally committed, it now therefore remaineth euident, that your religious vnderstanding, wise, diuine, and sanctifyed heart will in the beginning of your most happie raigne, looke first amiddest your Englandes kingdome with godly care to beautifie the Spouses of Iesus Christ. My Soueraigne Lorde, I doubt not, but your highnesse will be pleased to obserue the order giuen vnto your princely son the *happie comfort of your Englands hope*, and account it for your greatest honour, to see the Church of God well gouerned. I am a soul-

The peace of Englands happinesse hath beene continued by the ministrie of the Gospel.

Kings & princes in their seuerall kingdomes haue authoritie to reforme those things that are amisse in the Church of God.

dier

dier (my most mighty king) and my dutie is (when iust cause requires) to fight for God and for his Church, and for you my soueraigne, next vnder God, within the compasse of your kingdomes confines, the onely supreme heade and gouernour. Be then (most mightie Prince) vnder your captaine Christ, a glorious instrument, as to that ende you were ordained, and aboue all things chiefly see his Church to be well ordered. O then let your Maiestie vouchsafe with *Salomon*, *To walke downe into the Garden of Nuts*, The Sinagogues & congregations in England, *and see the fruit of the valley, see if the Vine buddeth, and looke if the Pomegranets flourish.* Beholde what profite hath proceeded from the doctrine of the Law & the Prophets, and in many Congregations see nothing that your highnesse can take knowledge of, *but onely ignorance, disobedience, and rebellion.* The fearefull daunger of whose desperate estate is principally occasioned, by the want of Pastors, able to teach them to vnderstand that peace in whome the lawe and the Prophets is fulfilled, and then from the loue of those vngodly guides, which taketh vp the place bequeathed to better men: let your diuine and heauenly soule, as swiftly flie as did the Princes of *Salomon* in their Chariots, and them remouing, commaund that in their place be set the siluer-sounding voyce of godly, reuerend, learned, wise and preaching Ministers, who by the power of their ministerie, may cause the true vnderstanding of the peace of Iesus Christ, to shew it selfe vnto the ignorant people of your lande, and that the onely light

Salomons song. ca. 6. ver. 10. 11.

light procuring beames of the moſt glorious Goſpell, may with a ſweete reflexion beautifully ſhine, and goldlike richly gilde all your poore and deſolate, darke, and deſart townes and villages, that thereby all your Engliſh people may with ioy behold the beautie of *Zion*, and glorie of *Ieruſalem*, ſhining in the Church.

This defect in Englands miniſtrie hath long go beene ſeene, but not amended: and our late godly Queene was in her time a ſtraunger vnto this corruption, & that which in the Church did chiefly holde, the too long continuance of ſome things amiſſe, was the worde *Impropria*, from whence *Impropriations* were deriued, which were they backe reIm proprtiatiõs are the hinderance of a learned miniſtery. turnd vnto their proper forme, your Maieſty ſhould quickely ſee a glorious Miniſtrie, and till in this poynt reformation bee, that men of godly knowledge and honeſt life may go before the flocke, vnto their charge committed, and by example teach the true performance of a Chriſtian doctrine, your Englands people will neglect the duties due vnto their faythes profeſsion. For though I know good workes can claime no merit: yet as faith onely doth Faith doth onely iuſtifie before God, but good works doth iuſtifie our faith before men. iuſtifie vs before the God of heauen: ſo good works ſhould ſerue to iuſtifie the ſoundneſſe of our faith on earth, againſt all tongues that would deſire to frame obiections againſt the puritie thereof. And vndoubtedly (moſt mighte Soueraigne) in your Englande there is nothing of more ſtrength, that giues a powerfull libertie vn o the exerciſes of ſin, then the vilde example of vngodly Miniſters. Begin

gin therefore (most mighty Prince) at the first with them, and purge the Sanctuarie, let it please your highnes not to suffer prophane and irreligious men in the place of Ministers, to haue to deale with the administration of diuine and holy things, nor once with their vncleane handes to touch the seales and Sacraments of our saluation.

For indeed they are no other then wormeaten trees, clouds without raine, dumbe dogges, foxes, wolues, deceiuers, & destroiers, which haue thrust thēselues into the church by some vnlawfull means: their owne consciences can beare them witnes that in them their resteth no sufficient power to teach the church the way vnto the bridegromes loue: for they rather make deuorcement betwixt the bridegroome & his spouse, they haue no right, no vnderstanding, no knowledge, nor wisdoms skil, to marry them togither in the vnitie of peace, themselues are of all others merely strangers thereunto, they are in deed the vngodly number of those intrusiue flocks, which proudly and vniustly haue made themselues to seeme, as if they were the brides companions, but did the Church arightly know them as they are, she would not then of thē enquire the way which leads vnto the place where her souls beloued feedeth, nor would she endure any longer to be led, by their deceiuing, dissembling, and destroying, painted ignorance, she would not assuredly be as one that turnes her selfe aside vnto the wickednes of their vngodly cōpany. But whither am I led with such like words as these, to speake against their grosse impieties; A description of vngodly ministers.

Iude. v. 12 13. Ila. 56. v. 10, 11 Eze. cap. 13. 4. Ier. c. 23. v. 1. 2

Strange thing it is, that such should be the watchme in the house of God, that better knoweth what an Alehouse meaneth, and more delighteth to watch whole nights at dice and cardes, then to spend one houre in the studie of diuine and heauenly things, a paire of true rūning bowles, are more esteemd with them, then all those truth teaching bookes, which should be the weapons for men of their profession, *Come honest neighbors, and my good friends* (in such like wordes consisteth all the smoothnesse of their eloquence) *Let vs in a merry humor go drinke halfe a dozen pots of Beare* (this is the pith of their persuasion) *at the signe of the Cocke*, or some other place directly knowne vnto them: *There is say they, as good heart-warming liquor as a man would desire to drinke* (and in this is comprehended the whole argument of their diuinitie. Whereupon being once at their place appointed togither met, they set them downe and fall to reasoning, and all their bare-barly proofs, being brought in pots, they vse of them so many, that at last growing all togither reasonlesse, they are plainly ouerthrowne in the dust, by the force of their owne argument: in as modest order as I can (most mightie Soueraigne) I haue described the manner of their immodest brutishnesse, I will forbeare to speake of worse vncleannesse done by many of them. But it would make a Christian heart to rend it selfe with griefe in the consideration of that iniurious wrong, which is done by them vnto the church of god: but now in the loue your Maiestie beareth vnto Iesus Christ, let thē all be turned out that they may learne

to

to vse their seuerall occupations,& find some means to liue without feeding vpon the soules of men.

For my owne part (mighty soueraigne) I affect not *Browne*, *Barrow*, *Penry*, nor the schismes by them inuented, I am a Protestant *pro Deo stans*, and do in my heart accord vnto your Englands gouernment, by our late godly Queene established, and doe account that the reuerend Bishops in your land, are worthy instruments for the glorie of God, and benefite of his Church, so farre forth as they will with a religious care striue in their places to beautifie the Spouse of Christ, by a conscionable and religious gouernment, to which ende they are vndoubtedly ordained, and there authorities approued lawfull: for the Apostle *Peter* which commandeth that men of their calling should not *rule as Lords ouer Gods heritage*, doeth not say, neyther shall you accept of any such titles, nor indure to be called Lordes ouer the flocke of Christ, no though the Church of God shal in the loue and reuerence that they beare vnto you for their masters sake, cal you their Lords, their gouernors and teachers in diuine and heauenly things. Surely out of the Apostle *Peters* words, to me appeareth no such kinde of doctrine. For I haue reason to resolue, that the Apostle could not teach it to be a thing vnlawfull for himselfe, or any other of the apostles or minister after thē, to receiue liuing or honor at their handes, vnto whom they should administer in the Lord. For the Apostle *Paule* in his Epistle to the *Corint.* and 9. chapter, doth plainly approue the lawfulnes thereof. And howsoeuer he did

The author doth professe himselfe to be no Browneist.

1. Pet. ca. 5. v. 3

forbeare to exercise his power for the good of the Church, then being in her infant age, yet notwithstanding it appeareth euidently, that hee left that libertie of power to bee vsed in the Church. And therefore, if the Bishoppes since the time of the Apostles, haue by their lawfull libertie of power, whérof *Paul* speaketh, receiued as giuen vnto them by the Church, vnto whom they administred greater titles, riches and honor, then *T.* & *Titus* had (who were the* Bishops in the primitiue Church, *of which sort there must bee a continuall succession, euen vntill the comming of the Lord Iesus*, yet notwithstanding, if the Bishops now do execute no other office, and that in no other sort then *Timothie* and *Titus* did, then their titles, riches and honours being but externall things lawfully giuen, and lawfully receiued do, not preiudice the worthines of their calling. And about this the mẽbers of the church of God ought not to contend. For it is the zealous, godly, & religious care in the execution of their office, which doth onely dignifie the approbation of their calling. And if they fail in the performãce of those godly duties to their place belonging, then in the abuse of their titles, riches, and honors, the fault consisteth. And whereas many in these our times do take offence against the names, titles, wealthes, and honors, which our Bishops haue on them bestowed, thinking that all such thitigs at first proceeded from the *Pope* of *Rome*, they are therin deceiued: for since the time that christian *Emperors, kings*, & *Queens* became the nursing fathers and mothers of the Church, both titles, riches, and honors, were by them bestowed vpon the Bishops in

*5. Primatii præfatio in 1. ad Tit. Oecumenius in. 1. a. Tim. cap. 1. 2. idem in 4. 1. Tim. 6. 14 S. Ambrose in 1. ad Tim. c. 3.

That the members of the church should not contend about the titles of bishops

he Church who were notwithstanding obedient
iects vnto their Emperours, Kings and Queenes,
were approued glorious ministers of the Gos-
pell of Christ Iesus, and all this was done before the
Bishop of Rome did make himselfe the beast of
Rome, which now he is, by vsurping vnto himselfe
the sole authoritie ouer al the kingdoms in Christen
dome: Since which time, both the Pope himselfe
and all the Bishops vnder his Antichristian sea, haue
fled from the approued authoritie of *Timothie* and
Titus, in not being desirous to administer vnto the
church, but like tyrannicall Lords to rule and ouer
rule the same, and by their ouerruling vtterly to o-
uerthrow the church, by extinguishing the purity of
that light, which shined in the same, placing in
stead thereof the traditions of men, by their appro-
bation of vnwritten verities. And thus being desi-
rous to raise themselues vnto a higher height, then
vnto them was limitted, they left to seeke the glo-
ry of God, & onely sought by peruerting the Scrip-
tures, to glorifie themselues aboue all the kingdoms
of the earth, and by this his pride, the Pope hath
made himself to be the open & reuealed Antichrist,
as is before described.

The maner how and cause why the Pope refused to bee ruled by the word of God.

But now my hope is, that not any will continue
to contend about the estate of Bishops as now they
stand, sith by their lawfull liberty of power, they may
receiue dignities, on them bestowed by those vnto
whō they administer, which example was obserud
by many christian Emperors, & kings, & many holy
and reuerent Bishops, long before the Pope was

knowne to be that diuell, which now he is. Therfore let not any so contend about these things if they thought the abuse of the Antichristian could extinguish or race out the lawfull liberty of power, which was by the Apostles of Iesus Christ, left vnto the godly Bishops in the church. This may it please your Maiestie, I haue aduentured to speake because I know some few vnlearned people in your land do desire to striue to much in this contention.

Eusebeus lib. 7 cap 3. he deriueth the succession of Bishops in the 4. principall churches of the world: Ierusalem, Antioch, Rome, & Alexandria, from the Apostles age, vnto the counsell of Nice. A. 320

And though the authority of bishops be approued lawful, yet al within the cōpas of your highnes kingdoms, are your subiects, and in their harts no doubt they vnfainedly desire to be so, and do in their souls reioyce because they are so: and your Maiestie shall find them reuerent, godly, wise & learned men: yet if there be negligent defects in any, they will assuredly, perceiuing that your highnes do looke into their course, speedily by your direction amend, the things amisse, & henceforth not suffer that such vnworthy guides as are before described, should by the laying on of hands, be admitted to the ministry, nor alow of any *Nisi probatus vel Episcoporum examine, vel populi testimonio*; Vnlesse he be allowed by the examination of the Bishops, or testimonie of the people. And the better to direct this course, no doubt our Bishops will obserue the saying of S. *Ambrose*, who speaketh thus in his exposition of *Paules* Epistle vnto *Timothie*: *Paul Chargeth Timothie before God the Father, and Christ the Sonne, and the elect angels: Vnder this charge he commaundeth those things to be kept, which pertaine to ordination in the Church, least easily a-*

The reason why the author hopeth that the defects in the Church wil be amended.

1. Con Carth. 3. cap. 22.

S. Ambrose in 1. ad Tim. ca. 6

my

man should get an Ecclesiasticall dignitie, but inquisition first had of his life and maners, that a meete and a ministor or Priest may be appointed: neither ordayned: whose faults deserue suspition, for hee is, which ordayneth and trieth not.

This course obserued, then shall your Maiestie ioyfully behold your Englands famous vniuersities: send forth worthy men, faithfully to labour in that worthiest work: then should your highnes see your England furnished with the blessed number of those preaching pastors, whose heauenly minds diuinely sanctified, will iustifie the approbation of their calling, by the inward testimony of the spirit of God: *Whose mouthes are touched with an hote coale, taken from the fire of the Altar:* Whereby they are purged that the worke of God may be done by them with a pure performace, the approbatio of whose ministry shall for euer ground it selfe, vpon the foundation of that written truth, contained in the holy Scriptures, by the authority whereof, they will like faithfull ministers, truly teach the church of God, aright-ly to vnderstand the worthines of his peace in Iesus Christ, vpon which corner stone the truth of their doctrine being established, it will manifest vnto the world, that they are sent of God, and by the power of the holy Ghost, are called to be the preaching ministers of saluation vnto all beleeuers. Such as these are those of whome the Prophet *Esay* with admiration speaketh. *Oh how beautifull are the feete of those that declareth and publisheth peace: that declareth good tidings, and publisheth saluation, saying vnto Sion,*

A description of godly ministers.

thy God liueth. These are the well commend watchmen, which do continually with care & diligence attend and waite vpon the Church, & warning when the enemie approacheth nere to it, or vnto any member of the same, and knowing all the publike and priuate enemies that they can describe the power, likenesse, crafts, and policies by which, and vnder pretext whereof, *The diuell with all his boares, and beares, and wolues and foxes,* seeketh to deface the beauty of the Church, & vtterly to destroy the same, & so wise these godly watchmen are, that they can prescribe and teach the true and perfect vse of euery powerfull meanes whereby the euent of each dangerous opposition shall soundly & securely be prevented, so that the church notwithstanding the force of all occasions, shall at all times know how to enioy the safety of her peace.

These are the faithfull sheapheards, who being desirous not to lose a sheepe, without hauing any chiefe respect vnto the fleece, carefully and conscionably in the aboundancie of humilitie, loue & zeale, do wholy betake themselues to feede the flocke in the sweete and pleasant pastures of Gods eternall grace, warily keeping and protecting them, that they might not eate nor taste of any rotten or infectious foode. These are indeede the Stewardes of the house of God, greatly dignified with the fauour of the Bridegroomes loue, and these can inuite the soule vnto a most delicious and spirituall banquet and feede it with the bread of euerlasting life, and can open vnto it the rich treasury of the heauenly

hew vnto it the celestial glories, which
:d for all those that serue and feare the li-
. And these are those that should be ex-
the ministrie, and to the number of them
England, I doubt not, but by the assistance
of your Maiestie, there shall bee added a glorious
companie: that then your highnesse may speake as
the Prophet *Esay* did: *I haue set watch men vpon thy walles, O Ieruſalem, which all the day, and all the night shall not ceaſe, yee that are mindfull of the Lord: and keep not ſilence, and giue him no reſt, till he repayre, and vntill he ſet vp Ieruſalem, the prayſe of the world.* Then shall the beauty of the Church appeare in the sanctitie of her perfection, and all Gods people shall reioyce to see their godly and religious king, to dignifie honour, and adorne the sanctuary of Iesus Christ and then no doubt, many that are now fallen off, will with ioyfull and obedient loue, yeeld themselues vnto your blessed gouernment, and then your people being taught to vnderstand the word, will proue themselues to be a chosen flocke of heauenly Lambes, by yeelding true obedience to the truth-teaching shepheardes voyce: by meanes whereof they shal be brought with christian fruits, to shew the glory of that faith, which they haue built vpon that once for all, for euer sacrificed spotlesse Lambe Christ Iesus.

Esay, cap. 62. v. 6. 7.

A godly, reuerent, wise, and learned ministry is the beauty of the church

And thus when by your Maiestie, the Ministerie shall bee refined, and corruption taken from forth the Church of God; Your Highnes then shal see, that for you first did seeke the thinges to heauen

belonging, all things else shall be a
and the house of your royall kingdom
built vpon a rocke immoueable, and the
there of shall bee of force impregnable, &
throne there shall for euer sit, a godly K.
Queene, lineally discending, in the glorious line
of your royall bloud. And in your dayes (and to
your posterity,) your kingdome England shall re-
taine a long continued happy peace.

A well minded Souldier neuer wisheth warre vnto his countries preiudice, nor peace vnto his kinges dishonor.

Although I am a Souldier, yet peace is it I wish vnto your Maiestie; for safe and calme contented smiling peace, is the gratious Mistresse of a glorious and golden gouernment, the glory of a kingdome is to rule her state in peace, and plenty doth attend her regiment, when peace is with a conscionable and religious vertue ioynde, reason, vnderstanding, and wisedome being made her Councellers, then with a heauenly Souerainety, she beares her selfe, and dignifies the land in which she rules, with a most celestial happines. For where such a peace commandes, iustice beares the sword, good lawes are made, and duely executed, within the compas of her sway, each doth possesse his own and wealth so tilde, as that the rich, relieues the poore mans want, where she protecteth, riots are suppresst, and robberies, doe not goe vnpunished, complaints are duely heard, the poore mans cause not wantes to be considered, right is done, where wrong hath iniured, from such a peace, oppression is exilde, and quietly, not being hurt by warre, peace moweth, soweth, and reapes her fruit in ioy:

A discription of our Englands peace.

this

...he happie state of England in the time of
d now most blessed) Queene: and by
...ie, shall increased be, the vndoubted
Englands further happinesse, and what by
id stolne without the compas of sufficient
in the time of righteous *Asa* (now deceased)
mall in the dayes of our *Iehosaphat* bee brought to
light, and Church and common welth shall be pur-
ged from corruptions blemish, that after ages shal
in their worldes induring Chronicles report, how
happie England was by the gouernement of a mai-
den Queen, and how much more happy by a god-
ly king, that vertuous Queene succeeding. Oh
England let all thy well disposed people with one
consent together clap their hands with ioy, & laude
the mighty God of heauen, whose mercies proui-
dence, hath in loue prouided for thy publike weale
so farre beyond the compas of thy own vnworthy-
nes, Gods chosen people the tribes of *Israell* did
not receiue more mercie from his hand, then thou
hast done: *Iudea* did endure a stronger scourge for
her iniquitie, then thou as yet hast felte of, for
thy worse impieties, no longer now prouoke thy
louing God, but turne thy selfe vnto his statutes
with obedient thoughts, redeeme the time by thy
repentant care, and scape the sudgement of thy sins
desert, behold thy king whose godly Presedent, shal
leade thee on in pathes of godlines: ioyne with his
righteous selfe, and let the world behold thy right-
eousnes, so shall *Romes* mouth bee dambde vp, that
speakes iniectiue wordes against the name of thy

An admonis-
sion vnto Eng-
land generaly.

careleſſe liuing, and for thou doſt profeſſe
of God to be thy king, and gouernour
thy Soueraigne Lord, Gods great Lieut
earth, and giue thy ſelfe with an vnfained
yeeld a true obedience to his gouernem
ſhall the beautie of thy ſtate like a lofty Ced
riſh and thou ſhalt ſtand a glorious ſpectacle vnto
the world, & make the nations of the earth to won-
der at the fame of thy admired Worthines: thy
land ſhal be enuironde with a Wall of braſſe, no foe
mans foote ſhall once inuade the ſame, but it ſhall
be a peaceful habitation to thee and to thy children
whileſt the world endureth, in all which time the
glorious goſpell ſhall adorne thy peace, and with
power and triumphant victorie on earth, thy hap-
pieſt gouernment ſhall deriued bee, from the lineal
race, gloriouſly proceeding from thy now vpraiſde
moſt mighty and religious King, this bleſſing God
vnto our England grant, and let the brightnes of
Englands Maieſtie confirme in vs the full aſſurance
of this happines, that king and people may together
liue and walke before their God in righteouſneſſe
and holines of life, then ſhall our Church bee the
ſpouſe of Chriſt, and he will come and lodge and
dwell with vs: and all the bleſſinges that can make
a kingdome happie, ſhall vnto vs be giuen, vnto the
fulneſſe of our ioyes content, and when this hu-
maine courſe ſhall haue his ende, the vncomprehé-
ded glory of eternall life ſhall be our recompence.
Thus England with a reioyſing faithfull arme, in
all aboundant loue embrace thy mighty king (for

The happy e-
ſtate of Eng.
if her people
ſhall obey the
lawes of God.

Christ) only by his meanes vnto thee is
full confirmation of thy happiest

most mighty Soueraigne your Eng-
hath in times past, beene accounted fa-
the exercise of Armes, and your people,
for their magnanimious valour in warlike cheualry
haue, not onely beene admired, but feared of
all the kingdoms in Christendome, and beyonde
those bounds, fayre Englands force hath marched
with a conquering arme, so as the glorious re-
nowne of honourable deedes being brought vnto
this present age (by the golden trumpet of fames
true report) dooth make such deepe impression in
your Subiectes hearts, as that I cannot but suppose
the flower of your Englãds youth desireth to be ac-
counted souldiers, especially now, that they are the
subiects vnto a mighty king, lineally descended frõ
the royal bloud of Englands mightiest kings: yet vn
to them whose hearts desires the exercise of armes,
my resolution thus much speaketh, and sayth, it is a
thing conuenient for them to consider, that warre
being the shield of iustice, is not to bee vsed, but
when iustice dooth commaunde the vse thereof:
and that peace with safety to the publike state, is in
this christian common wealth before warre to bee
preferred, And therefore those that would aright-
ly be, true valiant minded men: ought thus to vse
the exercise of martiall discipline, not thereby with-
in your Maiesties vnited kingdoms, to infringe the
happines of a long continued peace, but that by

English men haue beene admired and feared for their deeds in warre.

Warre is the shield of iustice, & ought not to be vsed, but when iustice puts it on

their experience in the vse of warre, the
come the most commended instru
taine the dignitie thereof, against
powers, that shall seeke to disturbe
the same. And in regard the Church o
maiesties royal p'rson, your princely proge
kingdomes, and your Highnes lawes, are also be
defended by the sword of warre, when forraine
foes, or priuate enemies shall with force in opposi-
tion rise: no doubte but your Maiestie will com-
mand such course to be taken, as that your Subiects
shall be taught the rudiments of warre: so as they
shall be familiarly acquainted with the thinges be-
longing thereunto: And that a souldiers hand shal
by your Highnes gratious fauour, be employed
stil, in assisting those your Maiesties faithful friends
and true beleeuing Protestants, whose country, and
whole people, God in his abundant mercy, hath
wondrously deliuered from the tyranny of *Rome*,
& bloudy Spannish Inquisition, and for they fight
against the Beast, and those that on their foreheads
beares his marke: God hath with honour crownd
the actions done by them: and dignified their at-
tempts in warre with glorious victories: the iustice
of their cause (notwithstanding, *the coynde obiections
made by Spaine*, is and hath beene by the hand of
God approued: as may vnto the world be witnes-
sed, and your Highnes by assisting them doth (as it
was thought by our late Queene, and stil renownd
Elizabeth, giue a strong security vnto the safety of
your Englands peace: for the maintenance wherof

when

Peace ought to be the mother, and the nurse vnto the child of warre: and so bring vp wars children vnderbar as that they might be able to defend their mothers right when iust occasion cals for them. Tac, liber, 6.

The state of Holland from Rome and Spaine deliuered, God hath iustified their proceedings with continuall blessings

ſty ſhall ſee your people trayned
l to vſe their weapons fit for fight,
rſtand the ordering of their Files
ſeuerall ſtandinges in a pitcht
hat all to bee commaunded may
y with ſpeedy execution, know how to
make a true performance, according to directions giuen: and that not any may commaunders bee, but ſuch whoſe wiſe & valiant courage, with tride experience ioynd, ſhall make them worthy of their place, and then al theſe throughout your kingdoms gouernment, being by a godly miniſtery taught to vnderſtand the iuſtice of their cauſe. More deeds of honour ſhall then in time to come by the conquering hand of Englands king be done, then euer yet diſciphered was by the Chronicle deſcription of precedent time: for now the foes to God and to his truth ſhall feare the name of Engliſh men, and your kingly Maieſtie with the glory of your ſucceding princelie race, ſhall be a terror to the enemies of Chriſt. For this a Souldier prayeth, and all this to defend (being by his king commaunded) he hath his ſword in readines. And thus moſt mightie Prince, and my renowned Soueraine, A poore Souldiers reſolution humbly offereth vp his liues employment at your princely foote.

The Romanes taught their children how to fight and did euery 101. yeares, with great ſolemnity record the actions by their people done in haughty ceedes of armes. Horace. Certus vndenos decies per Annos. Orbis vi c nius reſeat quæ ludos.

FINIS.